

BIBLE SOCIETY RECORD

VOL. 90

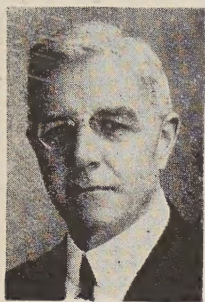
MARCH, 1945

No. 3



Desolation in War-torn Belgium

Dr. J. O. Boyd Retires



Dr. Boyd

THE skill of a well-trained mind, the heart of an ever friendly person, and the devotion of a faithful and earnest Christian were brought to the work of the Bible Society in unusual degree when Dr. James Oscar Boyd joined its staff in 1921. His service has been more varied than ordinary. First appointed Secretary of the Arabic-Levant Agency, he was located in Cairo for five years. Transferring thence to the historic Levant Agency, his office and home were for one year in Istanbul and then for nine years in Vienna. On the consolidation of these Agencies with those of the British Society to form the Bible Lands Agencies, he returned to New York to become Secretary for Versions. On December 31, 1944, having passed his 70th birthday, he took the retired status.

In many of the plans and enterprises of the Society in these twenty-three years Dr. Boyd played a most constructive part. His exceptional skill in languages brought him close to the varied peoples of the Near East and later enabled the Society to develop and apply valuable processes of testing translations and aiding translators to improve their work. They often marveled at his understanding of their language and its problems after a relatively short study. Intensive studies of texts were made by him in Conob, Maya, Kekchi, Tarascan, Haitian Creole, Guajira, Mixteco and Tlapaneco; in Aymará, Papiamento, and Quechua (Peruvian, Ancash, Ecuadorean, Bolivian); in Karré, Yipounou, Kilega, Lwena, Gbéa, Kijita, Malinké, Commercial Kikongo, Moré and Ilamba; in Panayan, Palau, Maranaw, Moro, Manobo, Cuyono and Maguindanao.

His early specialty—Biblical geography—gave him a key position in the preparation of the Society's present series of Biblical maps, to which he made the major contribution, appraising the results of archæological investigations of recent years. In and through all his service Dr. Boyd's colleagues owe him much for his ministry to them of his abundant store of Christian faith and insight. After Dr. Boyd has taken a well-earned period of rest, the Society looks forward to his help from time to time in the subjects in which he is so skilled.

Dr. Eugene A. Nida Appointed Associate Secretary for Versions

On January 1, by appointment of the Board, Rev. Eugene A. Nida, Ph.D., became Associate Secretary for Versions after serving for a year as Assistant in Versions. From his early boyhood Dr. Nida had strong interests both in languages and in the Bible. This combination

of interests was happily matched by capacities. He secured his A. B. degree at the University of California in Los Angeles, his M.A. at the University of Southern California and his Ph.D. at the University of Michigan in 1940, having done outstanding work in linguistics. He has spent a year in missionary work in Mexico. He is an ordained minister of the Northern Baptist Convention. He has long been associated with the Wycliffe Bible Translators, more recently as a director.

Dr. Nida is extending the efforts of the Society to aid translators by the preparation of guide texts on the morphology and syntax of languages together with other results of research in the techniques of descriptive language study. During this year he will be giving much time to field work. As this is being written he is enroute to Yucatan to assist in studying problems of the Maya language and thence will go to Mexico City to meet translators working in several other Indian languages. In the summer he will again be teaching in the Summer School of Linguistics. The Society is fortunate in being able to secure one of Dr. Nida's exceptional talents for this basic aspect of its work. Dr. Nida's talents are made the more fruitful by the competent assistance of his wife, née Althea Lucille Sprague of Savona, New York.

Notes from the Library

In addition to the Chinese New Testament described on page 44 a number of interesting volumes have come to the Society's collection of Bibles. The oldest is a beautiful German Bible printed in Nuremberg in 1483, about the time Luther was born. It contains over a hundred brightly colored wood cuts illustrating stories. It is printed in unusually beautiful type, with several illuminated initials brightened with gold. This is referred to as the Ninth High German Bible, which was followed by five other editions, based on this version, before the publication of Luther's Bible in 1534.

The "newest" language into which Scriptures have been translated is the Guajira, in which the Gospel of St. Mark was issued at the end of 1944. This is the language of some 25,000 Indians in northeastern Colombia. It was put into written form by Mr. and Mrs. William E. Thompson of the South American Indian Mission, who made the translation.

Another recent publication of the Society that is now on display in the library is the Haitian Creole Gospel of St. Luke, which came from the press even more recently. This is the form of French spoken by the 3,000,000 natives of Haiti, written to reproduce their way of pronouncing it, in the orthography approved by Dr. Laubach. The translation was made under the direction of the Rev. H. O. McConnell.

The collection now contains 15,500 Bibles or parts of Bibles in over 860 languages and dialects.

BIBLE SOCIETY RECORD

*A Journal Dedicated to the Wider Distribution
of the Holy Scriptures*

Volume 90

MARCH, 1945

Number 3

Can the Miracle Happen Again?

Extract from an article in "The Bible in the World" by the Rev. W. J. Platt,

Home Superintendent of the British and Foreign Bible Society

FROM Geneva the Secretary of the World Council of Churches writes: "The whole future of the world will depend on whether we can deepen Christian life in Europe." Can the miracle happen?

Do we get any light from past experience to help at a time like this?

After the end of the last war, a German Christian with an international reputation as a scholar, Adolph Deissmann, wrote: "The hardest trial is the anti-religious and demoralizing effects of a long war: the perplexity and despair and dissolute morals. . . . If it had not been for the brotherly help of our fellow believers in other lands, the whole of the activities of our Evangelical churches would probably have fallen into ruins." He continues, however: "We have saved our ancient holy things—the New Testament, Luther's courageous faith, the wisdom of the Middle Ages. . . ."

In the Germany of 1944 we get glimpses already that it is just those "ancient holy things" which have stood the test and formed the last bulwark of liberty. It was not the politics, the economics, or the sciences which kept the sacred flame alight, but it was simple Bible reading fanned to flame by God's Holy Spirit, which called forth the Niemoellers when the lights were going out and when the edifice of civilized living had collapsed.

"Only the Church stood squarely across the path of Hitler's campaign for suppressing truth. The Church alone has had the courage and persistence to stand for intellectual truth and moral freedom," writes Prof. Einstein, the scientist.

Can those glowing embers of spiritual vitality in Central Europe today be fanned into a world flame tomorrow, that spiritual renewal may spread?

In a recent pamphlet entitled *Through Chaos to Community*, Prof. John Macmurray of London University says:

"The early Church after the collapse of the Roman Empire took hold of a motley collection of tribes and

peoples at all levels of culture and made one civilization of them. It did this by establishing a unity of common life, based on common standards of value governing human relationships. It created a common tradition for Europe . . . The problem facing us today is very much the same. . . ." He asks: "*Why should Christianity not perform the miracle again?*" "The ground," he adds significantly, "has been prepared in advance by the expansion of the Christian religion over the earth. Historians of the future may reckon the missionary movement of the nineteenth century one of the critical turning points of world development. There are very few human groups of any size left in which Christian communities have not been planted."

Let us, then, readers of this magazine, workers in the Bible Society fellowship, humbly try to be worthy of our forebears. Their exploration of the ancient holy things brought them renewal, showed them the way out; for what is more ancient or more holy than the Canon of Holy Scripture? Mankind, all of us in Britain, in Europe and in all our distracted world, must learn again in the same place the simple basic facts of our life: that certain attitudes are right and others wrong, that man has an intrinsic worth given him by God alone. In a word, that far above us (not discovered but given to us) there is a real world of objective values, an eternal order of things, unchanged and unchanging, of which we must make our world-life the finite reflection. These are the things by which men live—or, in default, by which they die. It is the automatic law of life, the profoundest realism: "He that believeth shall be saved, he that believeth not shall be damned."

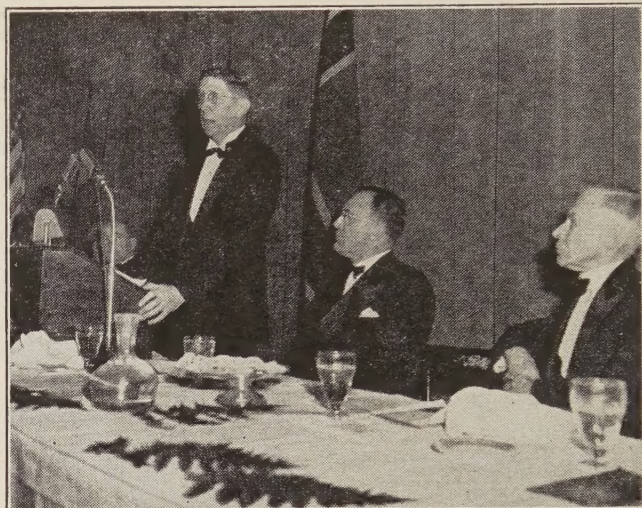
Let us then respond: work and pray that the miracle of spiritual renewal may happen again in us and in our world, because men *realize* their divine origin and derive their intrinsic worth from a common Father and that because of it they are all brethren. "Behold," He says again to our generation, "I make all things new."

"Liberated and to be Liberated"

WITH these words at the top, long columns of figures march across many sheets of paper. In the first column on these sheets are the names of twenty-six languages; the remaining columns list numbers of Bibles and Testaments and Gospels. First come estimates from various sources of the quantities that will be needed, then the figures that represent the agreed decision, then figures for stock available, for books in process of printing, and finally for those which must be produced. Then beyond these are notes upon whom are the responsibilities for production and distribution. These sheets are the statement of the common program of the American Bible Society and the British and Foreign Bible Society to meet the vast needs of countries "liberated and to be liberated."

What a glorious word that is—"liberated"! Once again "free"!—from the Gestapo, the terror, the destruction and the strain! *Only* those who have lived under such bondage can understand the meaning of "liberated"! Yet we can all recognize that even "liberated," and all it can mean, does not bring all the longed-for answers to human need. Deprivation, sorrow, the struggle to meet radically altered conditions, confusion in every aspect of life will mark the beginnings of the effort for the reconstruction of life in every land that has been occupied. In this reconstruction no groups of persons have a more vital part to play than the Christian churches. Dr. A. L. Warnshuis, a member of the Board of Managers of the Society and a greatly valued counselor of many Christian agencies, was recently the first American civilian to visit Switzerland in two years. He reports that in every occupied land the Churches are stirred as they have not been for generations. Forced by the challenges of evil powers to find what they believe and to stand for it, they are coming out of the struggle girded to a new and vastly more powerful effort to lead their nations to obedience to the will of God, to discover and to adhere to Christ's truth and to make Him Lord of Lords in all human life.

He finds further that at the very heart of this new and commanding sense of mission that has come to the churches is—the Bible. To it they turn afresh, and to it they summon others to turn to find the way, the truth, the life their nations so desperately need. What if as they turn—thousands upon thousands of them—what if



At the Bible Society Dinner

Left to right: Dr. A. L. Warnshuis, speaking; Mr. Charles E. Wilson, presiding; Daniel Burke, LL.D., President

the Bible should not be there! What if with the destruction of presses and shortages of paper there should be no Bibles and Testaments! That dire condition will surely be true unless the figures in the columns come alive in Scriptures put into the hands of people in these areas as rapidly as they can be reached.

On the very day after Paris was liberated, the Bible Society of France wrote to the American Bible Society for 5,000 Bibles "immediately." Happily the books were already printed and transportation has been sought. But this is only the first drop! The combined

DO YOU UNDERSTAND

That the 165,000 German Testaments and Gospels asked by the Chief Chaplain in the European Theatre of Operations will reach more people than live in Wilmington, Delaware, or South Bend, Indiana; or Beaumont, Texas; or Long Beach, California?

That the 350,000 English Testaments for American soldiers asked for by the same Chief Chaplain in a single request is enough to provide one for every man, woman, and child in Birmingham, Alabama; or Louisville, Kentucky; or Toledo, Ohio; or Spokane and Tacoma, Washington, combined?

That if each person in Arizona or Montana or New Hampshire or South Dakota should supply a copy, it would not be enough to meet the initial requirement for liberated France?

That if every person in Massachusetts or in Louisiana and Mississippi, or in Minnesota, the Dakotas, and Montana should give one Bible or Testament or Gospel, it would barely meet the estimated need for first aid to the churches of Germany?

estimate of the American and British Societies calls for a minimum of 959,000 Bibles, 2,029,000 Testaments and 3,700,000 Gospels, all for countries "liberated and to be liberated." Yet these figures include *less than one-third* of the estimated need for Germany alone. The Geneva office has cabled 1,000,000 Bibles, 1,500,000 Testaments and 2,500,000 Gospels as the requirement before there is any hope of production in Germany

itself. Dr. Warnshuis, surveying the whole European area, has declared that the Bible Societies' estimates are "entirely too low."

Here then is a major strategic need of stricken humanity, of civilization itself, of Christ's Kingdom! Will the Christians of America and Britain by their response authorize the Bible Societies to meet the larger challenge?

For Allied and Axis P.O.W.'s

A NEW SET of initials is appearing on letters received by the Society—"P W E" (Prisoner of War Enclosure). These letters come from American Army Chaplains assigned to the great barbed-wire enclosures in which German prisoners of war in France are contained. Here is a letter from one of them, Chaplain E. D. I. Kistler:

"I am serving one of the largest prison enclosures in the ETO and could use thousands of Testaments printed in the German language. I could use practically any quantity you could send. But I need them at once. I could go into the compound this minute and inside an hour distribute 500, and they would go where they are very seriously needed. Please send me AT ONCE all that you can spare me. Send anything you have in the German language. I can use anything. The need is just desperate. I am training quite a corps of German pastors to go out into work camps. They could use many. The minds of these people have never been so ripe and so receptive for the Word of God as now. They are trying to find themselves and the Word of God seems to be their only hope. Whatever you do will be deeply appreciated."

As this is being written there are awaiting shipment requests from Chaplains in France totaling 126,000 German Testaments, including a large request from the Chaplains at European Theatre Headquarters, which has been reinforced by a Deputy Theatre Chaplain recently arrived. These requests are paralleled on a smaller scale by letters from Chaplains assigned to POW units in the United States; more than 20,000 are asked for by them. One Chaplain wrote, "It was a great joy to see the enthusiasm with which these were received by some of the men. They were surprised and wanted to know who would be thinking of them in this way."

Because communications are so very slight with American prisoners of war held in Germany, little specific comment is available but English Scriptures are steadily being sent from the Society's office in Geneva to the camps in Germany as rapidly as the contacts can be made. The Geneva office has issued, in the first nine months of 1944, 7,736 Bibles, 14,392 Testaments and 9,581 Gospels in English to prisoner-of-war camps and personnel in Germany. In 1944 there were shipped from New York to Geneva via the War Work of the YMCA and the American Red Cross 14,500 English Bibles and 26,000 Testaments, and at the turn of the

year 6,000 more Bibles and 5,000 Testaments were being sent. Whenever there is possibility of shipments to American prisoners of war in the Far East, Scriptures are included for them.

Scriptures in many other languages are required, especially from the Geneva stock. The first nine months of 1944 showed the following issues to prisoners of war, refugees, internees, civilian forced laborers in Germany and to some prisoners in Allied hands:

	BIBLES	TESTAMENTS	GOSPELS, ETC.
French.....	2,106	4,384	19,578
German.....	736	585	323
Italian.....	237	505	82
Dutch.....	87	41	—
Serbian.....	12	1,273	3,804
Greek.....	5	386	—
Russian.....	19	585	572
Hebrew.....	137	4	33
Polish.....	44	66	2
Malagasy.....	—	257	45
Afrikaans.....	66	1	—

Ten additional languages were represented by smaller quantities.

The total issued from Geneva in all languages was 11,229 Bibles, 22,575 Testaments and 34,042 Gospels. These have gone into Germany to 85 camps of French and Belgian prisoners, 14 camps of Poles, 47 camps of Americans and British, 50 camps of Serbians and 15 camps of Dutch.



American Airmen—In a prison library in Germany

Y.M.C.A.

"Full Steam Ahead"

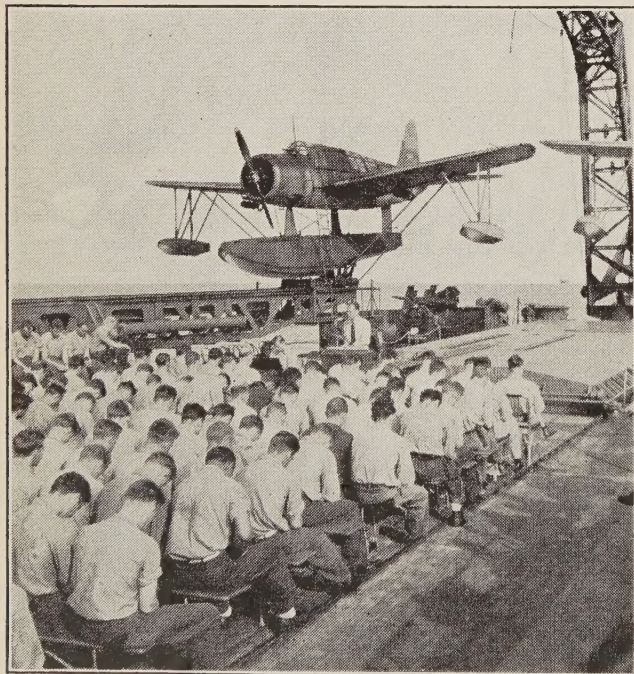
By Frank H. Mann

SOMEONE has asked, "Why is there need for more Scriptures for the armed forces? Haven't more been printed than there are men and women in the service?"

Well, there's an answer to that, but it has to carry with it an explanation. There are three distinct sets of the Scripture offered. First and foremost in volume there is the New Testament; then next in order of numbers called for are Gospels printed as separate small books; and then there is the whole Bible.

There is one condition to which all of these books are subject—they are expendable. They are like any other part of a serviceman's equipment—

they get lost
they get misplaced
they get left behind
they get water-soaked
they get damaged
they get lost in transit
they wear out
they are destroyed by shellfire
they get captured by the enemy



U.S. Navy Photo

*Divine Service on a U.S. Cruiser
Bound for Marcus Island, Lt. James Woodrow Kelly,
Chaplain*

All these things happen and many more. As with any other piece of equipment provision must be made for replacements. In this case there can be no repairs.

New books must take the place of those injured or destroyed.

First of all let us look at the New Testament situation. Here if anywhere there would be over-production. It is probable that as far as the army is concerned enough copies have been prepared so that, barring mishaps, each man and woman going into the services might have one. But, as we look at the list of possible things that could happen and do happen to these books, it is clear that a book per man is not adequate. Granting that the government has provided New Testaments for the Army (not the Navy), that the American Bible Society has supplied millions of copies, and that others also have produced Testaments for service men, still the need has not been adequately met. The demand continues—in fact it increases. Recently a single order came in for 350,000 New Testaments for the European Theatre of Operations. The Society has never before had so large a single order. At the battle fronts men's thoughts are of serious things. The Word of Life is needed and wanted.

The second Scripture item is the small Portion—say a Gospel or the Psalms or the Book of Proverbs. These have become a very popular item both in the Army and the Navy. The American Bible Society is practically the only source of supply.

Here's how a Chaplain with experience in two wars views these little volumes:

"In World War I, some of us used a plan of giving Gospels to each recruit, suggesting that if he desired a Testament he come and ask for it. We felt it worked mighty well.

"During this war, while I was Chaplain of a replacement center, we followed this plan: At the end of a training cycle, when troops were leaving, the Chaplains were there to say good-bye. We had in our possession an abundant supply of American Bible Society Gospels, Psalms and Proverbs. That made it possible for us, of course, to offer to the men the plain Scriptures in convenient form. The response to our offer was almost one hundred per cent.

"I am strong for Gospel distribution. They are quite inexpensive, so I feel free to offer them in large quantities. Then I believe the average soldier will come nearer to reading a Gospel than a Testament. It is small, easy to carry, and he does not feel that he is parading his religion when he gets it out to read.

"I am thinking particularly of the value of doing this just prior to embarkation, when men will have a good deal of time to read and will be thinking a bit seriously.

"I recognize that, if this plan were widespread, it would cause a very large demand for the supply of Gospel portions."

Now when it comes to Bibles, the story of supply as

well as the story of demand is quite different. The American Bible Society is again practically the only source of supply. The demand, while considerable, is very much less than the demand for Testaments or Portions. The whole Bible is too large a volume for the serviceman to carry on his person. It can't be made into a vest-pocket edition as the New Testament can. It is required, however, in chapels and on ships for the lectern, and a special edition is available for this purpose. It is usefully and widely provided for the pews in chapels in established camps. It is needed in fixed stations where Chaplains conduct Bible classes. It is requested by many individual servicemen whose posts are more stationary. And not infrequently it is carried at some inconvenience in the equipment of men in action.

The demand for complete Bibles has been greater in this war than in the last. It is an item which we must continue to provide. After the war ends the demand for the Bible may perhaps increase, because men continuing in service in the armies of occupation will be in more fixed positions and will have more time available for reading.

But after all the best proof of the usefulness of these volumes is the fact that so many are called for. It must be remembered in looking at the record that we send books only on the direct order of Chaplains. There is no stuffing of the ballot box. If a man doesn't want the Book, it is not wished on him. If he wants it, it is our aim to make it immediately available. The chaplains are the only dispensers of these volumes and they know their value, and use discrimination in giving them out.

Since 1940 (when our distribution to the armed forces began) we have provided over 315,583 Bibles, over 5,057,571 New Testaments and over 1,547,364 Portions (single Gospels, etc.)—a total of 6,920,538. Each year

the demand has been progressively larger for each of the three items. The books called for in 1944 represent thirty-nine per cent of the entire number distributed in this four-year period. There is no let-up in the demand, and there must be no let-down in the supply. The market is not glutted.

In addition to these books supplied to our armed forces, more than 1,018,885 volumes in 40 different languages have been supplied to prisoners of war in many countries.

The grand total of the Society's distribution to service personnel during the war years is more than eight million (8,000,000) volumes.

The war is not over; we may have a long way to go yet. New recruits in the next year are expected to reach 1,500,000. The Army and Navy demand for the Scriptures will probably increase.

The prisoners of war during the active campaigns will greatly increase in number. They constitute a group to whom the Scriptures seem very welcome.

After the firing ceases the problems of morale increase. That was the experience of Chaplains after the last war. The processes of demobilization will probably be long. The need for the Scriptures will be just as great as ever.

Armies of occupation will need more than military duty to occupy their minds. There will be the need of a stabilizing influence. Scriptures will be called for as never before.

There is apt to be a large Navy for many years to come. Peace-time duty will allow more time for Bible reading. Our men must be supplied.

And so it is no time to put on the brakes in providing books for our men and women in the various services. The estimates of needs are not exaggerated. They are too low, if anything. The order is for full steam ahead.



U. S. Navy Photo

Somewhere in the South Pacific

Marine Raiders who stormed the beaches at Tarawa, at Divine Service,
Navy Chaplain William H. Rafferty reading the Scripture Lesson

PROGRESS REPORTS

BELIEVING that *Record* readers will wish to be kept informed of the growth of the \$3,000,000 War Emergency and Postwar Rehabilitation Fund, reports will be given each month from now on. The accompanying column of books will record progress from month to month, although, because the *Record* goes to press six weeks in advance, the figures will be those of two months prior to publication date.

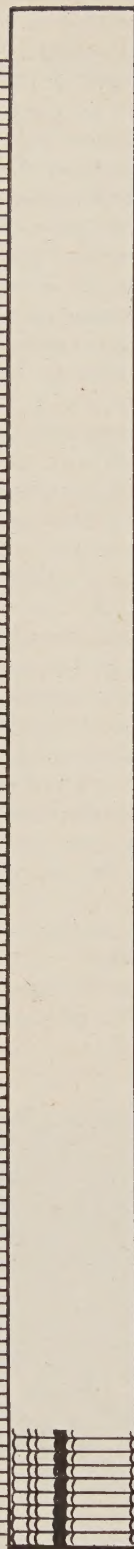
As this is written the regional campaigns being organized by regional directors are slowly beginning to take shape. Strong committees have been set up in New York, Philadelphia, Baltimore, Washington, Atlantic City, Charlotte, Houston, Pittsburgh, Detroit, Boston, Bridgeport, Reading, Lancaster, Topeka and Atlanta. Good beginnings have been made in numerous other centers.

Several city campaigns are actually in operation, with reports received so far from Charlotte, Pasadena and Houston. Although actual campaigning has not started in others, the work of organization has produced some generous gifts in New York, Philadelphia and Washington.

One notable event has been the action of the newspapers of St. Joseph, Missouri. They have conducted a special campaign among their readers for Scriptures for our servicemen and their splendid enterprise has resulted in gifts totaling \$1,121. Here is something that any community of whatever size and with a newspaper could undertake. The Society has prepared four attractive advertisements to assist in such undertakings and will supply mats without charge. They can be paid for by

\$2,932,600

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sponsors or run at the paper's own expense.

On January 9 the opening dinner of the New York campaign was held at the Hotel Commodore. Presiding was Charles E. Wilson, president of the General Electric Company. The speakers included: Dr. A. L. Warnshuis, Foreign Counselor, Church Committee on Overseas Relief and Reconstruction; Chaplain James V. Claypool, U.S.N.R., Naval Training Station, Naval Operating Base, Norfolk, Virginia; and Dr. George H. Talbott, Pastor, First Presbyterian Church, Passaic, New Jersey. More than 400 people braved the wintry weather to attend but were well repaid. (Future issues of the *Record* will report the highlights of the splendid addresses given.)

A luncheon meeting for ministers has been held in Chicago with nearly 250 in attendance despite a heavy snowstorm.

* While it is true that numerous campaigns for various purposes are being held in almost every place our directors go, it is notable that in most localities they have been able to enlist the active support of outstanding Christian leaders. There seems to be no "best" or "most convenient" time for this kind of project. The overwhelming majority believe so strongly in the importance of the Bible and the necessity of getting it into the hands of people that they are making room for these special campaigns in their work.

The Board and staff of the Society have faith to believe that the whole fund will be raised, especially if all the Society's friends lend a helping hand as they are able.

*As of December 31, 1944

BIBLES NOT BOMBS FOR TOMORROW'S WORLD

How the \$2,932,600 fund grows.

Have you helped with your own gift; by urging others to give?

Early English Scriptures, III

THE FIRST PRINTED ENGLISH BIBLE

By Henry H. Meyer

THE reading of Wycliffe's English Bible and tracts, although forbidden by both church and state, continued well into the century following his death in 1384.

The absence of Wycliffe's guiding influence and inspiration and the intensified persecution of his followers all but crushed Lollardism* and drove it underground. Its silent influence, however, contributed its full share to the continuing evolution of constitutional government and church reform. At the same time Wycliffe's manuscript Bible and many of his tracts survived in England, while in Bohemia they furnished the direct inspiration of the pre-Reformation reform movement led by John Huss, and through the writings and martyrdom of Huss expedited the Protestant Reformation in Europe.



William Tyndale

With the middle of the fifteenth century the long period of Mediaevalism (from the 5th to the 15th century) came to a close. Events precipitating its end included: 1. The invention of printing in 1447, making possible the rapid production of multiplied copies of books or pamphlets, thus immensely extending the circulation of knowledge, including that of the Scriptures; 2. the fall of Constantinople in 1453, opening trade-routes between the East and the West and releasing a flood of Greek manuscripts carried into Europe by refugees, merchantmen and Christian scholars; 3. the discovery of America in 1492 and the resulting corrected and enlarged conception of the universe and quickening of the imagination, leading to purposeful social, scientific and spiritual adventuring.

Under the influence of these events the "New Learning" of the Renaissance penetrated into England from the Continent and found lodgment in the English schools and universities, especially at Oxford and Cambridge.

The theological faculty of Cambridge at this period included three distinguished representatives of the "New Learning"—all loyal sons of the Catholic (Universal) Church, but striving diligently for a reformation of the Church, which was at low ebb both in its teachings and its example of the Christian way of life.

John Colet (d. 1519) was the Dean of St. Paul's Cathedral in London, founder of the famous St. Paul's School and lecturer at Oxford—a brilliant star in the educational history of England. Sir Thomas More (d. 1535), Bishop of Winchester, is remembered most widely as the author of *Utopia*, a book describing an imaginary island community, which presents an alluring picture of the ideal human society viewed from the Christian standpoint and has furnished inspiration to social reformers through more than four centuries. Desiderius Erasmus (d. 1536) was the compiler and editor of the Greek New Testament (1516) on the basis of the earliest available Greek manuscripts. Born at Rotterdam, he received his early education in the school of the Brethren of the Common Life, a reformed monastic fellowship. At thirty-two he came to Cambridge to study, and later to teach Greek and lecture on the teachings of the New Testament. His brilliant, inspiring lectures—courageous, incisive and sweeping criticism of evils prevalent in church and state—and his insistence that all people without distinction should have access to the Word of God in their native language—drew many of the better qualified students to his classes at Cambridge.

Among these advanced students was *William Tyndale*, who had already graduated from Oxford but wished to pursue further the study of Greek and the Greek New Testament. We may think of Tyndale as present at the lecture in which Erasmus is reported to have exclaimed:

"I would wish all women to read the Gospel and the Epistles of Paul. And I wish they were translated into all languages of all people, that they might be read and known, not only by the Scotch and the Irish, but even by the Turks and the Saracens. I wish that the husbandman may sing parts of them at his plough, that the weaver may warble them at his shuttle, that the traveler may with their narratives beguile the weariness of the way."

At any rate, Tyndale found in the teaching of Erasmus encouragement to devote his life to the translation of the Bible into English and to its widespread distribution among all classes of the population. The translation of the Greek New Testament of Erasmus he began while still in Cambridge. Later he sought permission from the Church and financial support for its completion and publication. He was rebuffed by the Bishop of London (Turnstall) and cited for heresy. It may well have been Bishop Turnstall to whom in a controversy he is reported to have exclaimed, "If God spare my life, ere many years I will cause a boy that driveth a plow to know more of the Scripture than thou dost."

*Cf. Article in February Record.



William Tyndale supervising the printing of his Bible, 1525

From a panel frieze of mural paintings in the Governor's reception room, in the State Capitol at Harrisburg, Pa.

—Artist: VIOLET OAKLEY

Failing to obtain permission to pursue his work further in England, he fled to the Continent, where with the financial support of friendly English merchants he completed the translation of the New Testament and was able to have it printed at Antwerp in 1525. Friendly merchants also carried it to England in 1526, where it was eagerly read in secret by people interested in the Reformation. Continuing his work, he translated the Pentateuch from the Hebrew and secured its publication in 1530. He is said also to have translated other Old Testament books from Joshua to II Chronicles and the Book of Jonah. In England his published Scriptures were proscribed and sought out for destruction by the unfriendly authorities of church and state. His enemies finally succeeded in bringing his larger undertaking to an abrupt end by his imprisonment and ultimate martyr-

dom at Antwerp.

The unfinished work of Tyndale was taken up promptly by Myles Coverdale, who in 1535 published the first complete English Bible. His New Testament was a careful revision of Tyndale's, made by comparing it with Luther's German New Testament of 1522 (both Luther and Tyndale having translated the 1516 Greek New Testament of Erasmus, each into his native language). For the parts of the Old Testament not translated by Tyndale, Coverdale, who did not read either Hebrew or Greek, depended mainly on a Swiss-German translation. But Coverdale was a master of English vocabulary, a competent critic of diction and a skilled and careful compiler and editor, as we shall see by the part he played in the preparation of two subsequent English versions, the Great Bible and the Geneva Bible.

Waste Paper and Bibles

FRIENDS of the American Bible Society will render a real service to the cause by giving all the aid they can to the campaigns for the salvage of waste paper. This in turn will increase the country's paper stock and so help the Society secure more paper for Scriptures and for shipping cartons. Save all waste paper, cartons (flatten them), and other paper materials, bundle them and deliver to your local paper campaign collectors!

The Bible Sharers Club

By V. C. Hodges

ONE of the notable accomplishments growing out of the program of the Detroit Bible Crusade was the organization of the Detroit Bible Sharers Club. It happened this way. We were desirous of presenting the work of the American Bible Society to the Negro Churchwomen of Detroit. In our approach we counseled with Mr. John C. Dancy, the Executive Secretary of the Detroit Urban League, who had become one of the lay sponsors for the Detroit Bible Crusade. By telephone and letter he directed us to Mrs. Madeline H. Fowler, the General Secretary of the Lucy Thurman Branch of the Y.W.C.A., who possesses the combined qualities of executive ability, personal charm and deep religious devotion. She believes that the Bible is the



Detroit Bible Sharers Club

In conference with Bible Society representatives Drs. D. H. Stanton and V. C. Hodges and Rev. E. A. Mays

Word of God and that only in so far as men live by its teachings do they live at all. She is a member of the Episcopal Church.

Through Mrs. Fowler we secured the cooperation of other churchwomen to sponsor a dinner meeting during the crusade period. Their efforts brought together

nearly seventy-five of the leading churchwomen of Detroit, representing all the denominational groups.

At a subsequent meeting of the original committee there were present with us Dr. D. H. Stanton of Atlanta, Georgia, Dean of the secretarial staff of the Haven Memorial Agency of the American Bible Society, and the Rev. E. A. Mays of New Orleans, Louisiana, special representative of the American Bible Society.

After brief statements outlining the aims and objectives of the American Bible Society by its representatives, the group organized itself as the Detroit Bible Sharers Club to "help the American Bible Society secure the funds with which to distribute the Scriptures through the sale of Bible seals or in other ways," and to "help keep the Christian people of the community informed of the important five-fold task of the Society—translation, publication, distribution, service to the Blind and promotion of wider and more regular reading."

With appropriate words Dr. Stanton then distributed membership cards, and thus was launched the first Bible Sharers Club of the American Bible Society within the framework of the Haven Memorial Agency.

If Your Bible Could Talk

**WOULD IT REPORT
AS FOLLOWS?**

THOMAS G. HEPNER, Chaplain

January 15—Been resting quietly for a week. The first few nights after the year began my owner read me regularly, but he has forgotten me, I guess.

February 2—Clean-up. I was dusted, with other things, and put back in my place.

February 7—Owner used me for a short time, looked up a few references. I went to Sunday school.

April 2—Busy day. Owner led a devotional meeting and had to look up references. He had an awful time finding me, although I was right here in my place all the time.

May 5—In grandma's lap. She is here on a visit. She let a teardrop fall on Colossians 2:5-7.

June 4—Had a couple of four-leaf clovers placed between my leaves today.

July 1—Packed in a trunk with clothes and other things. Off on a vacation I guess.

July 15—Home again and in my old place. Quite a journey, though I don't see why I went.

September 10—Clean-up. Dusted and set right again.

December 31—Tomorrow I expect each member of the family, blindfolded in turn, will open me at random and place a finger on the page to find a verse-motto for the year. Suppose a finger rests on John 5:39?

A Chinese New Testament

A GIFT TO ROYALTY

By Margaret T. Hills

REPRODUCED on this page is the cover design of a Chinese (Wenli) New Testament presented to a member of the Imperial Family in November 1910. This Testament has recently come into the library of the American Bible Society.

Its story begins on an autumn day in 1909, in a corner of Shansi province, when two enthusiastic Christians told a local missionary of their plan of presenting copies of the Word of God to the Emperor, the Prince Regent and the Emperor's mother through funds that should come from Chinese Christians in China and other countries. As originally planned, one book was to go to the Prince Regent from the Christian men of China; one to the Emperor's mother from the Christian women of China; and a third to the Emperor himself, then only four years old, from the Chinese Christian school children. (This Emperor was Hsuan Tung, or Pu-yi, dethroned not long afterward and now ruler of Manchukuo under the Japanese.)

Letters setting forth the plan were published in Chinese Christian newspapers. A committee was organized and within a year \$1,412 (Mexican) had been contributed by Chinese all over the world. Copies of the Wenli New Testament in large type, printed in 1894 for presentation to the famous Empress Dowager, Tsz'e Hsi, were specially bound with beautiful silver covers carved in Ningpo. It was decided to add a fourth copy for the current Empress Dowager. The front covers ("back" covers to us) each had different scenes—"The Vineyard," "The Shepherds Tending their Sheep," "The Birth of Christ" and "The Ascension" (that shown here). The other cover on our copy has a fascinating group of Chinese lions. Each book was placed in a silver case carved with scenes representing various parables. Bound into each copy was a specially printed introduction, in pure gold on red paper.

This introduction is particularly interesting because it reflects ideas that were stirring in China 35 years ago. There was a strong movement among the people for a more democratic form of government. A national assembly had been promised. The introduction shows these trends and the Christian ideals associated with them. We are indebted to Dr. Francis P. Jones of Nanking Theological Seminary for giving us a free translation of selected parts of this preface:

"Modern philosophers, speaking of government, emphasize the three principles of the intelligence, the virtue, and the strength of the people—an emphasis similar to that in the *Chung Yung* (the Doctrine of the Mean) on Knowledge, Benevolence and Courage. Of these three principles the first and most important is

that of virtue. For intelligence without virtue is treacherous, and strength without virtue is rebellious. But if the people are both treacherous and rebellious they cannot be governed. Therefore religion is needed.



Royal Chinese Testament

Engraving of The Ascension on solid silver cover

"The value of religion in producing virtue is that it becomes a standard for the peoples' wisdom and strength. The countries of Europe and America are rich in intelligence and powerful in strength, and this rests upon an extraordinary spiritual development which comes from their religion. The religion establishes their virtue, and from the virtue comes their wisdom and strength. Countries vary in their prosperity and strength in proportion as their religion establishes their virtue."

Then the introduction goes on to tell how Queen Victoria once said of the Bible, "The prosperity of England has come from this Book." Then follows a brief description of the Old and New Testaments, with a brief explanation of Christianity. More than simply teaching the ethical idea of being good—"when Christianity moves a man, his goodness comes from outside himself. The devil withdraws as the Holy Spirit comes; darkness goes and light comes. When the roots are

fertilized, the branches spread out; when the source is cleansed, the stream becomes pure. Thus principles are supplied to the government, reformation to society and discipline to the home."

After explaining that Christianity originated in Asia and has become a world religion, the Chinese editor says that, while emulating the constitutional forms of the Western world, since "their constitutional forms of government are only the outward expression of an inner spirit which they have received from their Christianity," China must not "transplant the tree without the roots."

"Ah, a country must have foundations, and shifting sand is not like firm rock. But the very difficulties we face today may point the way out. He who wishes to tune a harp fears not to change a string, and he who wishes to make his country strong should not fear to change a precedent. Though to make changes too lightly is reprehensible, still, when the country needs it, we must not hesitate. Therefore in humbly presenting this New Testament to your Majesty, we venture to add these few words by way of introduction."

There was a good deal of delay in presenting the Bibles because the men chosen to make the presentation were Christian and so were associated with foreigners; therefore the gifts had to be presented through the Chinese National Board of Foreign Affairs. Even then it was several weeks before Pastor Yü from Shanghai received word that the Imperial Family had received the Testament. What happened to these books after that we do not know. But several years ago, when the present Chinese government was abandoning Nanking in its move to Chungking, a Chinese Christian official gave the copy here shown to Pastor Shen Yu-shu of the Methodist Church in Nanking in return for some service Pastor Shen had been able to render him. After passing through the hands of several missionaries this beautifully bound book has now come to rest in the Bible House.

One wonders what may have become of the three other copies and what the writer of the preface would think of the "virtue" of the West today. There is much in his preface that is worth thinking of. Let us remember that "countries vary in their prosperity and strength in proportion as their religion establishes their virtue" and that "a country must have foundations, and shifting sand is not like firm rock."

A century ago it was Andrew Jackson who spoke of the Bible as the "rock on which our Republic rests."

Bibles in Tibet

THE pioneer missionary's life in inhospitable Tibet is reflected in the adventures of Mr. Huston Edgar of the China Inland Mission among the lamaseries,* the largest of which is at Litang, 200 miles west of the frontier of Szechuan Province in China:

"Litang is about 14,000 feet above sea level. It is 200 miles west of the frontier mart of Tatsienlu in Szechuan

*Buddhist monasteries.

and is reached by ten days of arduous travel over thirteen passes more than 15,000 feet in altitude. The scenery is wonderful, and at one place over forty peaks over 20,000 feet high can be counted. The plain of Litang is a depression of 100 square miles, and during June there were 60,000 sheep, 40,000 yak and 1,000 horses fattening on its green pastures. Yet this fertile land will produce neither vegetables, fruit trees nor cereals. The secular population of Litang is about 3,000 souls, but its glory is the lamasery with a roll call of 3,700 clerics with one abbot-general over the entire community. This lamasery is one of the chief centers of Tibetan learning and has a printing press where a 108-volume Tibetan "Bible" is produced requiring 40,000 blocks for its printing.

"After many hairbreadth escapes from brigands, and having overcome other travel difficulties of the most formidable nature, we finally made friends in the lamasery, and our visit there was quite successful from a missionary's standpoint. Scores of encampments were visited, and in spite of baying bloodhounds, and grunting yak with tails erect, eyes ablaze and jets of steam pouring from dilated nostrils, we were able to leave large quantities of Christian literature in the hands of nomads, lamas and brigands."

The area which lies between Mongolia and Tibet is Sinkiang, comprising the great deserts of Gobi and Lob. It is the land of historic trade routes over which intercourse between the Eastern and Western worlds was first established. Far above these old trunk roads the air lines will soon function regularly and the journey from Moscow to Nanking will be quoted in terms of hours.

Meanwhile the irrigated portions of Sinkiang are areas of extraordinary fertility and have been recognized by the Chungking government as the most suitable places for development by farmer colonies of evacuee Chinese fleeing before Japanese occupation. Among the Honan, Shensi, Shantung and Shansi refugees are many Christian families, who will establish indigenous churches and so carry forward native missionary effort in the most healthy and normal manner.

All evangelism of the northwest dependencies is at the stage of pioneer work, but what a debt the missionaries owe to the translators of the Bible who made their work possible! One hundred years ago Swan, Stallybras and Yuille of the London Missionary Society put the whole Bible into classical Mongolian; an Armenian at Kashgar did the same for the Bible in the Turki tongue; the Moravians made a great contribution to the Scriptures in Tibetan, and others brought their quota of Gospels in Qazaq, Manchurian and other dialects of Central Asia. Thus the missionary in a difficult area, where so many tongues are spoken, and so many nationalities mix, is able to place in every man's hands the Gospel translated into the language which is his own native tongue.

—from an article, "Kingdoms of the World," in the July-August 1944 number of *World Dominion and the World To-day*.



Editorial Comment



BIBLE SOCIETY RECORD

A Journal Dedicated to the Wider Distribution of the Holy Scriptures

Editors: THE SECRETARIES

Address correspondence to Francis Carr
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Bible House, Park Avenue and
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Vol. 90 MARCH 1945 No. 3

Bible Reading Program

So many compliments have come from friends who received the Society's 1945 Bible Reading calendar that it seems appropriate to print the lists of monthly passages in the Record for the benefit of those who for some reason may not have gotten one.

It is not intended to duplicate or supplant any plan of church or denomination which readers are now following, but rather to serve as a help to those who do not have any regular reading plan now.

MARCH

Date	Book	Chapter
1	I Samuel.....	1
2	I Samuel.....	2:1-21
3	I Samuel.....	3
4	I Samuel.....	4
5	I Samuel.....	5:1-6:9
6	I Samuel.....	6:10-7:14
7	I Samuel.....	7:15-8:22
8	I Samuel.....	9:1-24
9	I Samuel.....	9:25-10:16
10	I Samuel.....	10:17-11:15
11	I Samuel.....	12
12	I Samuel.....	13
13	I Samuel.....	14:1-23
14	I Samuel.....	14:24-48
15	I Samuel.....	15:1-23
16	I Samuel.....	15:24-16:13
17	I Samuel.....	16:14-17:11
18	I Samuel.....	17:12-37
19	I Samuel.....	17:38-58

Date	Book	Chapter
20	I Samuel.....	18:1-21
21	I Samuel.....	18:22-19:17
22	I Samuel.....	19:18-20:16
23	I Samuel.....	20:17-42
24	I Samuel.....	21:1-22:5
25	I Samuel.....	22:6-23
26	I Samuel.....	24
27	I Samuel.....	25:1-22
28	I Samuel.....	25:23-42
29	I Samuel.....	26
30	I Samuel.....	28:3-25
31	I Samuel.....	29:1-11; 31:1-13

✱

In mid-December a message arrived through Red Cross channels which brought much sorrow. It came from Rét. W. H. Fonger, Secretary of the Philippine Agency, who has been interned in Manila with his wife and son for many months, and reported that his son Burton had died in August. The message indicated that his death had been peaceful. Not long afterward came word from Rev. and Mrs. R. R. Gregory of the Caribbean Agency that their son Paul, a Captain in the 14th Corps of Engineers, reported missing in action in May 1942, was listed as dead by the War Department August 3, 1944. The staff and friends of the Society mourn with their families the loss of these two fine young men and send to the Fongers and the Gregorys deep Christian sympathy in their bereavement.

✱

Expressing his appreciation in a V-Mail letter, Pfc. Herbert M. Wells wrote:

"I want to thank you for the Bible that you sent me. It has traveled a long time but it caught up with me. I know that I will enjoy it so much.

"I was wounded while in Southern France and was sent back to Italy where I am now. I have the booklet 'The Upper Room' of daily devotions that I read and will get more out of them now with the Bible to read along with it. God has been my guide in all I do and has helped me out so much since I have been overseas.

"Thanks again for the Bible."

✱

Chaplain James Arthur Walther, serving on the U. S. S. *Proteus*, acknowledges receipt of Scriptures re-

quested and writes: "We wish to express our thanks for your help. The Gospel portions, English and otherwise, will be put to increasingly good use as the days pass; and the Bible Sunday material has already been helpful. We observed Bible Sunday one week late due to military complications, but it is a day I do not think should be missed. It was good to note the mention of your Bible Reading plan made by the President in his Thanksgiving proclamation, and the Gallup poll that you instigated was somewhat encouraging. In these days of 'essential' and 'non-essential' industries, I feel that none is more essential than yours. My prayers are that God will richly bless your work."

January Meeting of the Board

THE ninth stated meeting of the Board of Managers of the American Bible Society in its one hundred and twenty-ninth year was held at the Bible House, Park Avenue and 57th Street, New York 22, New York, on Thursday, January 4, 1945, at 3:30 o'clock, President Daniel Burke, LL.D., in the Chair.

Devotional exercises were conducted by Mr. James T. Van Steenberg.

The minutes of the eighth stated meeting of the year were approved.

The minutes of the Special Meeting of the Board of Managers held on December 14, 1945, were approved.

Developments in the War Emergency Campaign were reported.

The minutes of the standing committees were presented and approved and their recommendations adopted.

First copies of a Chinese New Testament produced by the offset process, the Gospel of John in Bulgarian, the Gospels of Matthew and Luke in Polish, and the Gospels of Matthew and Luke in Italian were presented.

The meeting was adjourned.

To EDITORS: *The Bible Society Record* invites reprinting of its articles in whole or in part. Its contents are not copyrighted.

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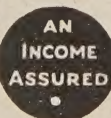
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